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ABSTRACT

This three-part workshop presentation explores the ideas of Milton Erickson on the therapeutic relationship and the therapeutic use of metaphor, and applies these ideas to experiential education and adventure therapy. Part 1 introduces the practitioner to the core philosophy within an Ericksonian approach: "utilization" of a client's behavior and symptoms as the material for therapy. In order to utilize this material, the practitioner must develop observational skills to pick up on the minimal cues provided by the client. Zeig's diamond model of the therapeutic relationship describes the "position" of the practitioner in relation to the client and the "posture" or stance of the practitioner within the relationship. Position involves perception, power, compassion, and social role, while postures include response readiness, creativity for change, perceptual acuity, indirect communication or metaphor, and communicating for effect. Part 2 discusses tailoring interventions specific to each client. Gass's seven-step model helps practitioners make adventure activities more isomorphic (more similar to the client's experience) by assessing the values, beliefs, and motivation of the client. Part 3 describes Ericksonian techniques applicable to adventure activities. These techniques, which represent a future direction for facilitation in experiential education, are paradox, double bind, ordeals (tasks prescribed to the client that cause as much or more distress than the client's symptoms), and hypnotic language (language that encourages the natural trance associated with full absorption in a task or event). Contains 14 references. (SV)

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Ericksonian Approach to Experiential Education, Part 1: Developing the Stance of the Practitioner.

Christian Itin, MSW

Milton Erickson was a psychiatrist who helped pioneer much of what we understand about the therapeutic use of metaphor. This highly experiential workshop will introduce participants to the basic stance of the practitioner from an Ericksonian perspective. Participants will experience and develop how they are in relationship with clients. They will develop their ability to utilize the minimal cues available in any relationship to more fully understand clients. This understanding will then be related to work with clients in an adventure context. A meta-model will also be presented for understanding an Ericksonian approach.

Day: **Thursday**
Time: **1:30**

Expanded Description

The use of metaphoric introduction to adventure activities has become widely accepted in the field of experiential education and adventure therapy (Gass, 1991). The early work of Bacon (1983 & 1987) and the more recent work of Gass (1991) have help to develop the application to metaphoric introductions to adventure activities. Both Bacon and Gass have correctly credited Dr. Milton Erickson with much of the thinking behind the therapeutic use of metaphor. However most practitioners are unfamiliar with the vast wealth of thinking within the field of Ericksonian psychotherapy that is applicable to experiential education and adventure therapy. Ericksonian psychotherapy provides a critical resource to the field of experiential education. Through better understanding the wealth of information in Ericksonian psychotherapy, practitioners will be better able to help clients transfer the learnings from adventure activities (Itin, 1993).

"An Ericksonian Approach to Experiential Education, Part I: Developing the Stance of the Practitioner" introduces the practitioner to the core philosophy within an Ericksonian approach, "utilization" (Zeig, 1992a). "Utilization is the art of "using" whatever clients bring to therapy, no matter what that might be. Utilization directs a practitioners view of clients' behavior and symptoms as the material for therapy" (Itin, 1993). Nothing that the client does in therapy (or any other context) is "counter productive" it is all information that can help direct the course of treatment. Concepts such as resistance or non-cooperation loose their power and become less then useful concepts (Selekman, 1993). The challenge for the practitioner to be able to use the material presented by the client toward the goals of treatment or the experience.

In order to better utilize all the material available to the practitioner, the practitioner must develop observational skills. It is the ability to pick up on the minimal cues that clients share and use these minimal cues that form the core of developing the stance of the practitioner (Zeig, 1992a). Through experiential activities and sharing participants in this first workshop will develop their ability to trust and use the minimal cues they are aware of. Often this ability to pick up on minimal cues is considered intuition (Zeig, 1992a).

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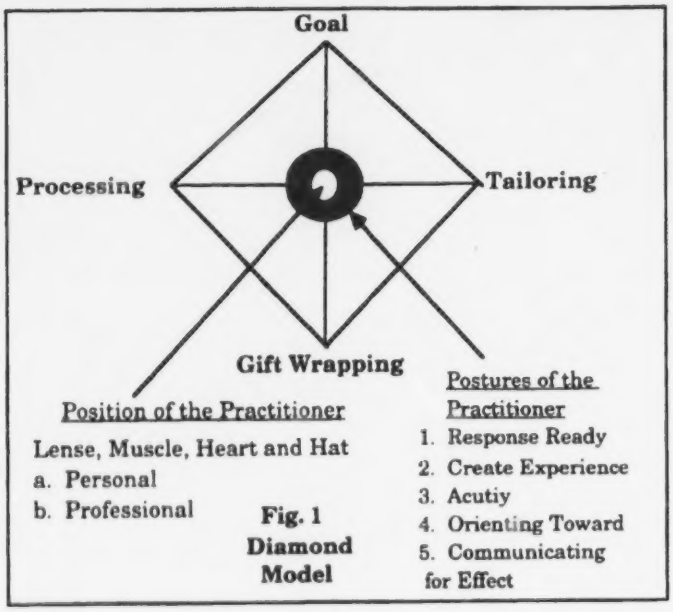

Fig. 1 Diamond Model

Using Zeig's Diamond Model (1992a, 1992b) (figure 1) as the framework for the whole series of workshops this first workshop focuses on the "stance of the practitioner" The stance is a result of both the "position of the practitioner and the "posture of the practitioner". The model in total is an attempt to describe the larger meta process of the Erickson's utilization concepts. This model looks at the structural elements present in the therapeutic relationship, and how they can be used to elicit change. These concepts hold promise in guiding work with clients in the context of experiential education.

The Diamond Model portrays the process of the therapeutic relationship as an exchange of gifts between the client and the practitioner. The client is presenting a problem as a gift to the practitioner and the role of the practitioner is to understand this gift and present a unique solution for it. This solution is the practitioner's gift to the client.

Successful intervention occurs when the practitioner has chosen an appropriate gift, For example, all individuals have experienced occasions of receiving gifts that did not reflect our unique needs, wants, desires, or personality (i.e., a fruitcake). On the contrary, there have been those occasions when a gift has been received that has been painstakingly chosen to meet our unique needs. This gift has been reflective of each individual, and usually the specific relationship between the gift giver and the recipient. This is the level of "gift giving" that practitioners must strive to achieve.

Position of the Practitioner

"Who am I?"
"What can I elicit from myself to help the client?"

The "Position of the Practitioner," describes where the practitioner stands in relation to the client in the therapeutic process. Quite often the practitioner is at the center of the process, (regarding the interventions to be used) is not unlike a conductor making choices in delivering a heartfelt symphony. The position of the practitioner is the result of four key areas within both the personal and professional aspects of the practitioner.

1. **Lens (Perception)**--The "Lens" is the practitioner's ability to see, hear, and sense the information being provided by the client. It also describes pre-conceived ideas and views about the clients. The

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clearer and more powerful the lens practitioners have the greater their ability to interpret the minimal clues provided by clients.

2. **Muscles (Power)**--This is the ability of the practitioner to utilize different skills and techniques for change. It is the ability to draw upon experience and training to utilize what the client is providing for therapy.
3. **Heart (Compassion)**--This is the genuine concern and care of the practitioner for the client. A practitioner's genuine respect and belief in the client and for the client's health.
4. **Hats (Social Role)**--This quality describes the position of the practitioner in the social context of the client's life. It covers both the place the practitioner holds in the client's life as well as the place the practitioner perceives him/herself to hold.

Practitioners can develop the positions they hold in therapeutic relationships be varying these areas. It is possible to develop or change the lenses that we bring to the relationship. It is possible to build our muscle for therapeutic change and develop new skills for intervention. It is possible to develop our heart and our compassion for those with whom we work. It is also possible to change or modify the hats we wear. It is far beyond the scope of this paper to begin to share the many ways that these elements can be developed. However it is important for practitioners to both recognize where they are now and appreciate their ability to change their position in these qualities.

Adventure practitioners must appreciate their position or context within the adventure experience to fully utilize it in the process of change. Understanding where they stand in relation to clients, enhances the ability to use appropriate information in the choices of activities, framing of activities, and the creation of therapeutic experiences for the client. For example, if a practitioner is aware that he/she is not very skilled in the use of humor (i.e., that muscle is not well developed); and the client has a strong suspicion of the practitioner's genuine helpfulness to her/him (the social role occupied with the client); however they really care about this client (heart) and see that the client is really in pain (lens). Interventions will be selected that reflect this position [e.g., it is most likely that interventions will be used that tap into the pain of the client rather than ones that are humorous (i.e., paradox or provocative)]

Postures of the Practitioner

In addition to the position of the practitioner, Zeig (1992b) has also formulated the concept of "postures" of the practitioner, (or the way one stands in the therapeutic relationship). The position and posture of the practitioner exist in relationship to each other. When changing postures practitioners don't change their basic position, rather they focus on improving their ability to use their existing position. Postures may over time change aspects of a practitioners position and changing positions may demand different postures. Postures are easier to change and involve skills which are learnable.

The first posture is the Response Ready Posture. In this posture, the practitioner is ready to utilize everything that is being given in the therapeutic process. It is a posture not unlike the "spotter" position in many adventure activities. It is the readiness to be in the therapeutic process, and ready for the action to occur. Without this posture it is impossible to engage meaningfully in the process of therapy. Clients are often asked to be in the moment; but practitioners sometimes find themselves focused on something other than their clients.

The next posture is the Creative Experience Posture. One key to Eriksonian therapy is creating experiences designed for change. Therapy is a process of experiences, one experience after another. It is similar to the "catcher ready" position used in an activity like the trust fall. The practitioner has created an experience as is ready to catch the next gift the client is going to give. It is really a readiness to receive whatever the client is going to give in response to the experience created. It is not necessary to meta-comment or comment upon the thoughts, feelings and actions of the client; but simply ready to create more experiences to assist the client. Adventure practitioners clearly are adept at this posture, though experience would suggest that there is a "over-tendency" to meta-comment.

The posture of Acuity or Perceptual Acuity is our readiness to see, hear, and sense what is being offered by the client. Practitioners may be read to utilize what clients provide, but if unable to pick up minimal clues from the clients is the key to the development of Perceptual Acuity. This posture can be one of the easiest to develop, most often through observation and practice.

The posture of Orienting Toward is the use of indirect communication. This can work through the use of metaphor, stories, and other means to speak to client issues. This often is a way to develop the "muscle" portion of therapy.

The final posture is Communicating for Effect. This includes use of tonality, pacing, and voice inflection to elicit and create a particular and effect. In using this technique, the practitioner is better able to enhance the experience.

It is from both a practitioner's posture and a position that their stance will evolve. The other pieces of the Diamond Model are discovered in reference to establishing a practitioner's stance. Participants in this workshop will learn the basic philosophical underpinnings of Eriksonian psychotherapy and begin apply this principle. Extensive opportunity will be given to participants developing their stance as a practitioner and utilizing minimal cues. Structured experiential activities will used to punctuate each of the postures and provide experiences utilizing minimal cues and predicting from these minimal cues. Didactic presentations and group discussions will further punctuate the learning process.

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Ericksonian Approach to Experiential Education, Part 2: Tailoring Interventions.

Christian Itin, MSW

Building on the material presented in Part 1, this workshop will present a meta-model for understanding how to fully utilize the therapeutic relationship and tailor experience for the client. An assessment model developed by Zeig will also be presented that provides practitioners with specific tailoring information. The Participants will be presented with the opportunity to work on integrating this model with experiential practice. This workshop will be highly experiential and afford participants to gain useful skills.

Day: **Thursday**
Time: **3:30**

Expanded Description

Increasing the transference of experiential activities has become a critical issue in the field (Durgin and McEwan, 1991; Ewart, 1990). the use of metaphor has become one important way for practitioners to accomplish this transference (bacon, 1983 and 1987; Gass, 1985 and 1991). It has become increasingly clear that to ensure the maximum transfer of learning the metaphors must be specific for individual clients or client groups (Gass, 1991). This ability to specify particular introductions for particular client needs is of critical importance to the field.

Milton Erickson the eminent psychiatrist who revoluntionized psychotherapy with his use of therapeutic metaphor, stories, paradoxical introductions, hypnosis and many other techniques, was a master at tailoring interventions for a particular client. (Haley, 1973) Erickson was able to utilize the minimal cues that clients shared to understand their world view and now they did their problems. (Geary, 1994) Using this information he was able to provide the client with a unique intervention, specifically suited to their individual needs.

Zeig (1992a, 1992b) has created a Diamond Model (fig. 1) of Ericksonian psychotherapy to help explain the meta process. The diamond Model portrays the process of the therapeutic relationship as an exchange of gifts between the client and the practitioner. The client is presenting a problem as gift to the practitioner and the role of the practitioner is to understand this gift and present a unique solution for it. This solution is the practitioner's gift to the client (Itin, 1993).

Tailoring is really about how practitioners make gifts unique to clients. It is about making the activity, framing, and goal isomorphic to this client. Metaphorically it can be seen as the difference between choosing a present for a person based on the fact that you believe it is something they need (e.g., it is a color you like, you think they should have it) or choosing a present that you know they need (i.e., is a color that they like, is something that they think they should have). This does not mean that practitioners only choose interventions that clients will like, but elements based on clients' values, beliefs, or positions to tailor the gift for the client. For example, it may be using some of the language of the client or material that has been gathered about him being abandoned by his parents when he was young. By weaving such language and information into the introduction the client becomes more absorbed in the activity and the activity is more specific for him.

The type of tailoring will be directly dependent on the relationship between the client and practitioner. It will also be dependent on the quantity and quality of information the practitioner has gotten from (understood from) the client. The challenge of tailoring is making the gift unique for this client, making it something that will fit for them.

Gass (1991) built upon Bacon's (1983, 1987) earlier work regarding making metaphoric introductions to adventure activities more isomorphic. That is making the activities resemble more closely the experience of clients. He introduced a model (fig. 2) to help the practitioner accomplish this process. In his model the success of the isomorphic framing of adventure experiences revolves around the basic metaphoric nature

of the adventure experience (that is the nature of the exercise itself)(step 2), the isomorphic framing of the activity (step 4) and the client motivation (step 5).

Figure 2 - Gass's Seven Step Model

1. State and rank goals.
2. Select metaphoric adventure experience
3. Identify successful resolution to the therapeutic issue
4. Strengthen isomorphic framework
5. Review client motivation
6. Conduct experience with revisions
7. Debrief

Tailoring includes those aspects in Gass' model in steps 2, 4, and 5; but also provides some idea of how one might begin to determine these aspects. Through the process of developing the practitioner's stance and being able to utilize the minimal cues clients share. Participants will begin to be able to assess the experiential language of their clients. This experiential language indicates what clients attend to how they attend to information, and finally how they process information processes this information (Zeig, 1994 and Geary, 1994). This experiential language also indicates what motivates a client, and how to better motivate them.

The process of tailoring begins with two essential questions: "How do I individualize the intervention to the client? What are the values, beliefs, position of the client?" (Zeig, 1992b) The more skilled a practitioner has been in assessing values, beliefs, and position of heir client, the more accurate the tailoring will be. This accurate assessment is based on the practitioner knowing and being solid in their stance and being able to pick up on the minimal cues.

A helpful tool in this assessment process is a model developed by Zeig (1994) to determine the intra and interpsychic structures of the person's experiential language. This model focuses what clients attend to how they attend to information, and finally how they process information processes this information.

Using this assessment model gives one some ideas of how to begin to tailor interventions for this specific client. It provides road signs or indications for what actions to take. Because it relies on the experiential language of the person using this information can act as motivators (people respond to the language they use and way they process information). It is this motivation of the client that Gass (1991) indicated as an important part of making metaphoric introductions isomorphic for clients.

The concept of tailoring moves the field forward in matching specific interventions to specific client needs. it therefor furthers the goal of helping transfer their learning. This makes tailoring an extremely critical resource for the field of experiential education. The field of Ericksonian psychotherapy offers a learning not only need to understand metaphor, but must also understand the roots of the metaphoric process that come from Erickson. this understanding will only improve the practice of experiential education.

Participants in this workshop will utilize the skills developed in "An Ericksonian Approach to Experiential Education, Part I: Developing the Stance of the Practitioner" to tailor interventions to specific clients. They will become versed in the Zeig's model of assessment and apply this model to tailored introductions. This workshop will accomplish these goals through structured experiential activities, didactic presentation, and group discussion. Participants completing both workshops with have a basic proficiency in understanding the gifts that clients share with them and now to provide clients with appropriate gifts in return.

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Ericksonian Approach to Experiential Education, Part 3: Applying Specific Ericksonian Techniques.

Christian Itin, MSW

This workshop will build further on the material presented in parts 1 and 2. Specifically, aspects of trance, ordeals, and paradoxical framings will be introduced. Participants will be presented the opportunity to experience and apply these techniques to adventure activities. Specific skills will be presented in all three areas, and participants will, be provided the opportunity to practice these skills.

Day: **Friday**
Time: **12:15**

Expanded Description

An Ericksonian Approach: Part III
Christian Itin, MSW

Metaphoric introductions of adventure activities have become increasingly common in experiential education (Gass, 1991). The fields use of metaphor grows largely out of the work of Milton Erickson and others in Ericksonian Psychotherapy (Gass. 1991, Itin, 1993). However metaphor is not the only introduction technique available to practitioners from an Ericksonian Approach. Bacon (1988) introduced the Ericksonian ideas of paradox and double binds as alternative methods of introducing activities. Other Ericksonian techniques that may prove useful to the field include those of prescribing ordeals and hypnotic language. All these techniques (metaphor, paradox, double binds, ordeals, and hypnotic language) are ways of presenting interventions or introductions to clients.

"An Ericksonian Approach to Experiential Education, Part III: Application of Specific Ericksonian Techniques" will introduce participants to the concept of "gift wrapping". "Gift wrapping" represents the choice of a therapeutic technique or how the intervention will be presented. In the case of adventure education, it includes the decision of what activity will be used." (Itin, 1993) Building on the material presented in An Ericksonian Approach to Experiential Education Parts I & II, this workshop will place the various facilitation techniques into the context of Zeig's (1992a, 1992b) Diamond Model (fig 1). It will further refine practitioners ability to chose the appropriate activity and framing for a particular client. Finally participants will develop an understanding of the Ericksonian techniques of paradox, double bind, ordeals, and hypnotic language.

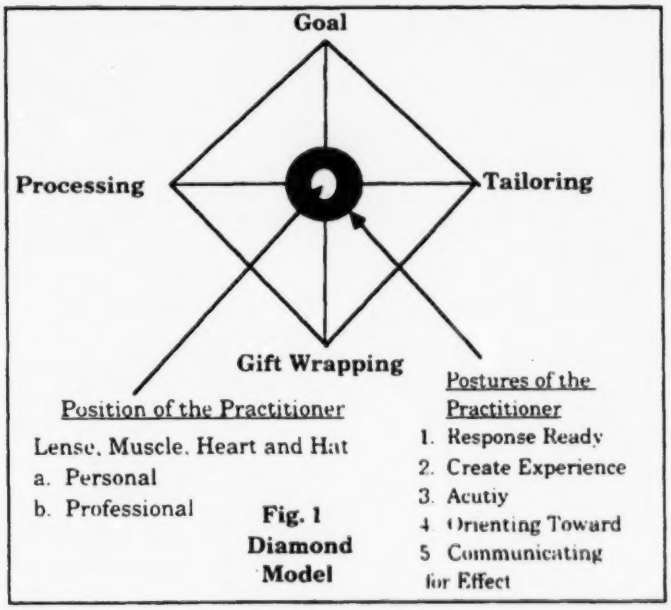

Fig. 1 Diamond Model

Priest and Gass (1993) have introduced a generational model for understanding the evolution of facilitation in experiential education. This model also illustrates many of the methods by which experiential activities are introduced to clients. This model is extremely helpful for practitioners to understand the various "gift wrapping" options available to them. Priest (1994) has raised the question of a 6th generation of facilitation. The revised model[1] (fig. 2) presented in this workshop will illustrate how the Ericksonian techniques of paradox, double bind, ordeals, and hypnotic language that are 6th generation. It is on this 6th generation of facilitation that this workshop will focus on.

[1] The original model (Priest & Gass, 1993) did not include the 6th generation. It also did not include the horizontal directional arrow indicating increased indirectness and skill. Finally the declinations of recreation, education and therapy & T/D were modified.

Paradox and Double Binds

The dictionary defines paradox as "an argument that derives self-contradictory conclusions by valid deduction from acceptable premises." It is by definition something that does not make sense from a logical stand point. It is one indirect intervention strategy available to the adventure practitioner when a direct approach may not be appropriate. Double Binds exist in two primary forms: positive or therapeutic which are win-win and negative which are lose-lose. Most paradoxical interventions place clients in positive double binds.

The negative double bind is common to almost everyone. It is the situation that one finds oneself in from which there is no good solution. It is the famous "Catch 22" situation that Vonnegut played out so well. Many in experiential education have had the experience of a client refusing to ask for help but won't give up. The double bind is if they ask for help they are giving up. Similarly if they don't ask for help they will likely not accomplish what ever the activity is (peak climb, ropes course. etc. and will be forced to "give up").

Paradox can be a powerful indirect method of transforming a negative double bind into a positive one. Part of what makes this transformation possible is the practitioners ability to understand and interpret the minimal cues provided by the client and the practitioners ability to tailor the intervention. All the information that the practitioner has gathered will help them choose the best intervention and to tailor it specifically for this client. One of the possible paradoxical reframings that could be presented might be:

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The strength, courage, and conviction you have displayed during this program are remarkable. We know that these are invaluable to ____(what ever issue). We are wondering how committed your are to _____? We are questioning your commitment to ____ because we are not sure you have the strength to ask for help. We think that you would rather give up on_____ then to ask for help.

If the client now chooses to ask for help he has demonstrated strength. If he chooses not to ask for help he is both doing what the practitioner predicted and is admitting he is not committed to what ever the issue. Doing what a practitioner predicts or admitting that one is not fully committed provide a great deal of information for further interventions and about where the client is in the change process. So whichever one of these solutions a client chooses he wins in the change process.

Ordeals

The concept of using ordeals was first discussed as a therapeutic technique by Jay Haley (1984) in Ordeal Therapy. Milton Erickson utilized ordeals as one means of helping clients overcome problems. The basic concept of the ordeal technique is to prescribe a task to the client which causes distress equal to or greater than the symptom itself. The task is best if it is actually good for the person, that is it promotes some healthy action by the client. Finally the task must be a task the person can perform and would not offend their morals or harm them in any way (physical, psychological, or social). Finally ordeals can be paradoxical or straightforward. Paradoxical ordeals might include prescribing the symptom such that each time the symptom occurs the person must perform the symptom voluntarily (if they become anxious they must then choose to become anxious). Straightforward ordeals usually involve prescribing a task that occurs each time a symptom occurs (exercise in the middle of the nights was one of Erickson's most common task). Ordeals differ from behavior modification in that the task is not a punishment but rather an agreed upon task by the client to address the symptom. It is best if the client wants to get over the symptom and agrees to the task. Haley(1984) has indicated the following steps in the of using ordeals:

1 . The problem must be defined clearly.
2. The person must be committed to getting over the problem.
3. An ordeal must be selected. (Chosen by the practitioner in collaboration with the client .sufficient enough to overcome the symptom.)
4. The directive must be given with a rational. (There must be no ambiguity in the task.)
5. The ordeal continues until the problem is resolved.
6. The ordeal is in a social context. (Resolving the symptom causes change and this has ramifications for the social system the person is involved in.) (pp. 13-16)

Within the field of experiential education one prominent opportunity for the use of ordeals is as consequences during initiative activities. These activities often require consequences for "violations of the rules". Often these violations are a direct result of a problem behavior identified by a client. The problem behavior ("symptom") is what is triggering the consequence. Let us use the gentleman who doesn't ask for help as an example. If this person knows that he needs to ask for help and indeed wants to ask for help; but never does do it when he has the chance. Let us say he finds himself on the acid river[2] doing everything himself and falling off into the river. The ordeal might look like this:

Jim we see that you have fallen into the river and so there must be a consequence. You have talked a great deal about needing and wanting to not do everything by yourself and yet how difficult this is for you. You seem very sincere in your desire to overcome this issue (check this out with client). We have a consequence that we know you won't like but that will help you with your goal. It won't offend your morals and is something that we know you can do. Would you be willing to help yourself as a part of your consequence (check this out). This consequence is also something that will require the support of the group, we're not sure that you are really willing to allow this group to support you in this consequence (encourage the client to check out and see they will support him in the consequence). Jim do you agree to do what ever this consequence requires of you to help you address this issue (get clients agreement). Jim for the remainder of this activity you will have to have help for everything you do. You will not be able to do anything by yourself, you must ask for help to move, to talk, to do anything. Jim if you are unable to

accomplish this task during this activity the next time you find yourself doing everything by yourself you will have to continue with the task of asking for help with everything.

This task illustrates several additional aspects of applying ordeals. The ordeal is not given right to the client rather it is introduced early on as way for the client to deal with their issue (which they have owned). Haley (1984) has indicated that this delay of sharing the ordeal is one way of building client motivation for engaging in the task. There are also small tasks introduced prior to the ordeal (indicating his willingness to do something for himself, checking with the group) which also help to build motivation toward the ordeal itself. (Haley, 1984) The consequence is to the behavior of doing everything for himself and it is an over prescription of the solution. The client is also informed that if he does not complete the ordeal during this activity and the symptom returns he will have to continue with the ordeal.

[2] The acid river is an initiative activity that uses cinder blocks, 3 8ft. 4x4 beams, and a piece of string. The cinder blocks are placed such that only when the beams are placed in a "T" formation is the group able to cross the river.

Hypnotic Language

Milton Erickson's greatest contribution to the field of psychotherapy was in terms of hypnosis. Many misconceptions exist about what hypnosis is and isn't (Haley, 1973). At it's most basic level it is simply the absorption of a person in something (Geary, 1994); Erickson, 1992) Hypnosis takes advantage of the natural trance states that develop when .someone becomes absorbed in any process, event or phenomenon. In hypnosis a person can not be controlled or do something that they would not be willing to do. It is simply a way of absorbing the conscious mind so that the unconscious mind is more able to be accessed. It can be thought of as the state in which the person is open to learning on both a conscious and unconscious level. (Zeig, 1992b) Hypnotic language is the means by which clients are helped to enter a hypnotic trance. It is a permissive language that guides and encourages the natural trance states that exist for all people.

Within experiential activities clients often become absorbed naturally in the process (such as climbing, being on a ropes course, solving a problem, or even reflecting on a solo). Using hypnotic language has the possibility of increasing a clients absorption in an activity and thereby help them to learn even more from the activity. The use of hypnotic language is used to simply heighten the natural absorption or trance that a client may be experiencing during an activity.

The basic model of Ericksonian hypnosis involves the "ARE" model:

1. Absorb - the person in a story. memory, perception, sensation, hypnotic phenomenon, or experience.
2. Ratify- what the person is doing, support their absorption in an event.
3. Elicit - resources from within the person to be brought to bear on addressing the symptom or the problem. (Geary. 1994)

The absorption of the client in a story memory, perception, sensation, hypnotic phenomenon or experience is accomplished by first developing a "Yes Set" within the person. The "Yes Set" is a way to build cooperation and demonstrate respect for a client. It is based on the premise that once you begin to get a person saying yes it tends to continue. (Geary, 1's94)

The "Yes Set" is developed initially by utilizing "truisms". Truisms are statements that are necessarily true. Using truisms allows one to develop cooperative agreement with the client. These truisms are determined thought the observation of the practitioner and the utilization of the minimal cues that he client provides as to their experience. They can be divided into two types: (Geary, 1994)

1. Absolutes: Statements are experientially certain.
examples:
"You are breathing."
"You are standing on the ground."
2. Possibilities: Statements that suggest possibility through permissive language
examples.

"You can hear the sounds around you."
"You may notice the change your breathing."
"You might notice the touch of hands on your body."

Clients must answer "yes" to absolutes, they can not deny that they are breathing or on the ground. The client will likely answer yes to possibilities because of the permissive language. Permissiveness is one of the hallmarks of Ericksonian hypnosis. Words like "can. may. and might" allow the client to choose if they will notice those things. However. the clients can't deny that they could choose to pay attention to those truisms.

Truisms can also be focused on two experiential arenas: (Geary, 1994)

1 . Here and Now: Statements about events that are or possibly are occurring in the present.

examples:

"You are on a the high beam."
"You might notice the breeze in the trees."

There: Statements that comment on memory or fantasy

examples:

"You can remember a time when you felt less scared."
"You might imagine yourself accomplishing this."

The "here and now" statements help the client to become absorbed in the current process that is going on or their experience of the process. The "there" statements begin to draw upon the internal resources of the person to overcome the problem.

Finally there are three general levels of .specificity in the truisms: (Geary, 1994)

1. Level I - Most general
Visual (V)- "You can see the sights." "You might be aware of images"
Tactile/Somatic (T/S)- Feelings/sensations, "You can notice the feelings."
Auditory (A) - Sounds "You might hear sounds"
Olfactory/Gustatory (O/G)- taste and smells "You might perceive some smells."
2. Level 2 - More specific
V - Colors, shading, light (bright and dark), shapes, objects, movement, distance/direction . "You can see the colors and notice the movement."
A- Volume. pitch, tone, timber, intensity. quality, relationship, tempo, rhythm. "You notice the rhythms of the sounds"
T/S - Temperature, texture, pressure, moist, dry, movement, hard or soft, weight. "You feel the temperature of the air on your body."
O/G, bitter, sweet, sour, salty. "you smell the sweetness in the air."
3. Level 3 - Most specific
Specifics from the clients experience.
V - "You can see your red Honda."
A - "You might remember the sounds of the gears on the bike"
T/S - "You feel the support of the harness around your waist and your legs."
O/G - "You can taste the salt water in your mouth"

Staying at the most general level prevents one from getting a "no" from a client. It also allows the client to experience what ever they are experiencing with little influence from the practitioner. However the more specific one is the more the client will become absorbed. If the practitioner has developed their skills of utilizing minimal cues then they will be able to be more .specific in their statements.

An example of this language in an activity such as the "Blade of Grass"[3] might go in this way:

You are in the center of this circle and you can notice the sounds. You might notice your breath as it goes in and out (said in time with the person's breathing) and you can take a deep breath. That's right! When your ready to fall you'll ask the group if you can trust them and when you've gotten a response you can trust you'll count to three and fall. (Client

does this). And you notice the hands as they support you. You can notice the way that feels and you can allow yourself to relax. You can notice the sounds as people move to support you, and it almost forces you to be more relaxed. And you might notice the pleasant thoughts that come and the feelings that they bring up. Since you are hearing my voice and are doing this activity, you can feel even more relaxed. And you can notice that you can be relaxed and stiff at the same time. (and the process might continue in this way)

In this example you can also notice that the use of hypnotic language also involves statements about the observations but also suggestions in the direction of relaxation. Finally three linguistic patterns are also expressed in giving these suggestions: (Geary. 1994)

1. Conjunction (and, but. etc.)
   You might notice your breath as it goes in and out and you can take a deep breath.
2. Implied Causative (since, as, while. before, during, after etc.)
   Since you are hearing my voice and are doing this activity, you can feel even more relaxed.
3. Cause/Effect (makes, causes, forces, etc.)
   You can notice the sounds as people move to support you, and it almost forces you to be more relaxed.

The example also illustrates the "ARE" model in that the client is absorbed in the physical sensations of the process and ratified when they take a deep breath. Finally the clients ability to relax is elicited. This entire process seeks to deepen the clients experience of the activity and could be used to address specific issues of the client deepening on those issues.

[3] The blade of grass is a trust activity which takes place in a circle and the person is in the center and moved around and back and forth in the circle.

Summary

These techniques indicate the future direction of facilitation techniques in experiential education. They represent a critical resource in both the growth and direction of the field. Through their incorporation, experiential education becomes more professional and helps clients transfer their learning. Participants in this workshop will gain a basic appreciation for these techniques and ability to apply them in their practice. Participants in "An Ericksonian Approach to Experiential Education, Part III" will experience these three specific techniques applied to experiential education. Demonstrations and structured exercises will help participants gain a basic proficiency in these techniques.

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